

"The place of worship" is not a church in the ordinary sense. "I am the *minister*," said Muriel Lester and the word took on its beautiful old-time meaning, generally unknown in these times of salaried priests. "I marry people and I bury people." The service has readings from the literatures of the world, the Bible, Tagore, Carpenter, Wordsworth, Shaw; music; liturgies composed of the finest elements in the different sects; and periods of silence. Rabin-dranath Tagore's son said that he felt more at home at one of these than anywhere away from India for "We like, when we have heard anything beautiful, to ponder over it and that is what I found here."

That Kingsley Hall is international in the widest sense is shown by symbols to the left of the main entrance into "the place of worship." They are paper bricks laid by leaders of East and West alike. To cite but a few, Lady Chatterjee placed one for India, Mr. Criklow Chen for China—the strongest links are with those countries because of friends in each—John Galsworthy for Literature, Sybil Thorondike for Drama, Mrs. J. Douglas Watson "In Memory of H. E. Lester for the broadening of the Kingdom of Heaven." Lady Clare Annesley for Service and Dr. Maxwell Garnett for World Brotherhood.

The influence of this Religion of Works spreads far beyond Poplar. During the War, for example, a number of women dressed in black walked in single file through the gutters of London to the Houses of Parliament bearing a letter to the then Prime Minister, Bonar Law, protesting against allowing children of enemy countries to die of starvation. More recently at the Hendon Air Display they made public protest asking the people if they realised it all meant death for the populace and not life. She contrasted the disabilities of the people so near to her with those of the wealthy and middle-classes.

"Do you know the Eastern doctrines of Reincarnation and Karma? She nodded—she has spent nearly a year in India, living with the Hindus as one of themselves, knowing Rabindranath Tagore and Gandhi, of whom she said "I think he is the greatest living man."

"Don't you think that these teachings explain why the disabilities have come about?"

"I am afraid I cannot see it."

"Why not?"

"I am not against them. I don't think one can explain everything in the world. I don't think it matters if we don't. I have a horror of people who have explanations for everything. I would rather have the thing unexplained than explained in a way that doesn't satisfy me. Everything has some mystery in it. I like mysteriousness."

"Don't you think that man has knowledge, truth, within himself and therefore can know the truth about everything? Do you think that you can find truth through the Religion of Works? What, for instance, is the ultimate purpose of what you are doing here?"

"To build up the Kingdom of Heaven on earth here in Poplar," came instantaneous response, "to substitute the Laws of Christ for